



# Holy Trinity

WATERHEAD

Suggested  
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50p

**December 2023**  
[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)



# Services at Holy Trinity Church

**Sunday 11:00 am Parish Worship**  
**Wednesday 7:00 pm Family Communion**  
**Baptisms and marriages by arrangement with the Vicar.**

**Please submit items for the January 2024 magazine by 15 December. You can e-mail files to paulmonk111@gmail.com**

## People at Holy Trinity Church

### Vicar

**The Revd Dr Paul Monk**  
**St Barnabas' Vicarage, Arundel Street, Oldham OL4 1NL**  
**T: (0161) 624 7708 and E: paulmonk111@gmail.com**

### Wardens

**Val Crane (0161) 628 4977**  
**John Wolstencroft (0161) 620 2401**

### Readers

**Pete Haslam (0161) 345 0215**  
**Lucie Reilly (07880) 861 751**

<b>Administrator</b>	<b>Sarah Gura</b>	<b>(07843) 178 762</b>
<b>Church Secretary</b>	<b>Zoe Liles</b>	<b>(07765) 963 899</b>
<b>Church Treasurer</b>	<b>Vicky Heaton</b>	<b>(07906) 077 058</b>
<b>Gift-aid Secretary</b>	<b>Vicky Heaton</b>	<b>(07906) 077 058</b>
<b>Parish Hall Manager</b>	<b>Daniel Reilly</b>	<b>(07788) 860 764</b>

## Letter from the Vicar

Many people treat the Christmas story as an annual event to accompany the carols, mince pies, and special TV. Seen this way, the Christmas story becomes an end in itself, to be forgotten when the supermarket decorations come down on Boxing Day. (Many people treat Easter as another stand-alone story. Jesus' atoning sacrifice becomes a different seasonal item to accompany the bunnies, eggs and chocolate. Again, it is not.)

The underlying problem is the way we live: we are always too busy. We lose the essential distinction between 'doing' and 'being', preferring to concentrate on preparation and publicising, visiting and services, with the result that we lose the bigger picture and dwell on the small details instead.

So this year, before we start the rush and expense, let's recall the bigger picture. Christianity, when authentic and true to itself, invites us to look at God making Himself available to ordinary people like us. Viewed this way, the bigger picture becomes very simple: God came to earth as a human being—Jesus—in order that we can see what God is truly like. Jesus went to the cross to remove our sins completely and utterly, to remove the barrier that separates us from God and his love. Therefore, when the blinds between us and God come down, we don't mistake the sentimentality and glitter for the real being of love we call God.

Which explains why we need the season of Advent. It's neither a buffer between Christmas and the remainder of the church year nor is it a designated period in which to do the special shopping. Nor a time for celebrating Christmas itself. Rather, it's best used as a time of spiritual preparation, making our soul ready for the immensity of the love revealed through the Christmas story.

Enjoy the beauty of Christmas. Enjoy the tinsel and the glitter. Enjoy the presents and the fun. Enjoy the sight of wonder in children's eyes. But try also to remember that we celebrate the birth of this special baby *because he enables us to encounter God*. Now that is something worth celebrating!

Wishing you all a joyful and peaceful time of great love this Advent and Christmas:

PAUL



# News

## From the church and parish

The **Quiz Night** on 21 October was our most successful yet with a record number of 12 teams taking part to win the cash prize of £30. It had the largest number of participants ever with 60 people taking part including many familiar faces and some new ones. Once again it was a very close-run contest with only 1 point between the winners and the runners-up and the third place team was only three points behind the runners-up. In total we raised £785 and we will be putting this money towards the new kitchen in the Parish Hall so very many thanks to all those who participated, and special thanks to Linda and John, Daniel and Lilly for their help with the preparations and especially Daniel for his sterling work manning the bar. Thanks also to everyone who contributed the raffle prizes as we had a good selection of items. We'll be hosting another quiz night in the Spring and will publish the date soon in the New Year.

*Your love is singular when all you delight is in Jesus Christ  
and in no other thing finds joy and comfort.*

Richard Rolle

As usual we are having a **Christmas Raffle** with a substantial hamper as the first prize. There are boxes at the back of the church for donations together with a list of suggested items for the hamper. Please bring your donations in on or before 10<sup>th</sup> December. The draw will take place after the Carol Service on Wednesday 13<sup>th</sup> December. We are also collecting smaller items so that we can hold a tombola before Christmas and donations can be added to the raffle box at the back of the church.

### December dates

**Friday 1<sup>st</sup> December** Decorating the church between 10 am and 12 noon. Please come along to help if anyone is able and willing.

**Wednesday 13<sup>th</sup> December** Our annual Carol Service at 7:00 pm, followed by refreshments and the raffle prize draw.

**Sunday 17<sup>th</sup> December** There will be a Christmas Faith lunch after the service and we will be serving mulled wine as well as the usual tea and coffee. Please join us whether you are able to bring food or not; all will be welcome.

# Bible readings for December

## Sunday 3 December

### Advent Sunday

First: Isaiah 64:1–9

Epistle: 1 Corinthians 1:3–9

Gospel: Mark 13:24–end

## Sunday 17 December

### Third Sunday of Advent

First: Isaiah 61:1–4, 8–end

Epistle: 1 Thessalonians 5:16–24

Gospel: John 1:6–8, 19–28

## Monday 25 December

### Third Sunday of Advent

First: Isaiah 9:2–7

Epistle: Titus 2:11–14

Gospel: Luke 2:1–14

## Sunday 10 December

### Second Sunday of Advent

First: Isaiah 40:1–11

Epistle: 2 Peter 3:8–15a

Gospel: Mark 1:1–8

## Sunday 24 December

### Fourth Sunday of Advent

First: 2 Samuel 7:1–11, 16

Epistle: Romans 16:25–end

Gospel: Luke 1:26–38

## Sunday 31 December

### First Sunday of Christmas

First: Isaiah 61:10–62:3

Epistle: Galatians 4:4–7

Gospel: Luke 2:15–21

# Church diary

Saturday 10 December 2:30 pm: **Christmas Swing Band Concert**—sadly we have had to postpone this event.

Weds 13 December 7:00 pm: **Carol service** in the Church.

Weds 20 December 7:00 pm: **Nativity service** in the Parish Centre (please note, *not the Church*).

Sunday 24 December 4:00 pm: **Christingle service** in the Church.

Sunday 24 December 11:30 pm: **Midnight Mass** in the Church.

Monday 25 December 9:30 am: **Christmas Day** service in St Barnabas Church.

Tues–Fri, 2–5 January 10:00—2:00: **Holiday activity club**, in St Barnabas.

Sunday 7 January 11:00 am: annual **Covenant Service**.



Holy  
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# Carol Service

Wednesday 13 December at 7:00 pm

Includes the Tame Valley Brass

[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)

Holy  
**Trinity**  
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# Midnight Mass

## Christmas Eve

Service starts at 11:30 pm

All are welcome

Holy  
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# Christingle Service

Christmas Eve at 4:00 pm

All are welcome

[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)

SAINT  
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CLARKSFIELD

# Christmas Day

## Celebration and Eucharist

Service starts at 9:30 am: all are welcome

[barnabas-oldham.co.uk](http://barnabas-oldham.co.uk)





<http://xmascoloringpages.blogspot.com.au/>

**Colour this page**

**In Memoriam A. H. H. OBIT MDCCCXXXIII: 106**

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful rhymes  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

Alfred, Lord Tennyson



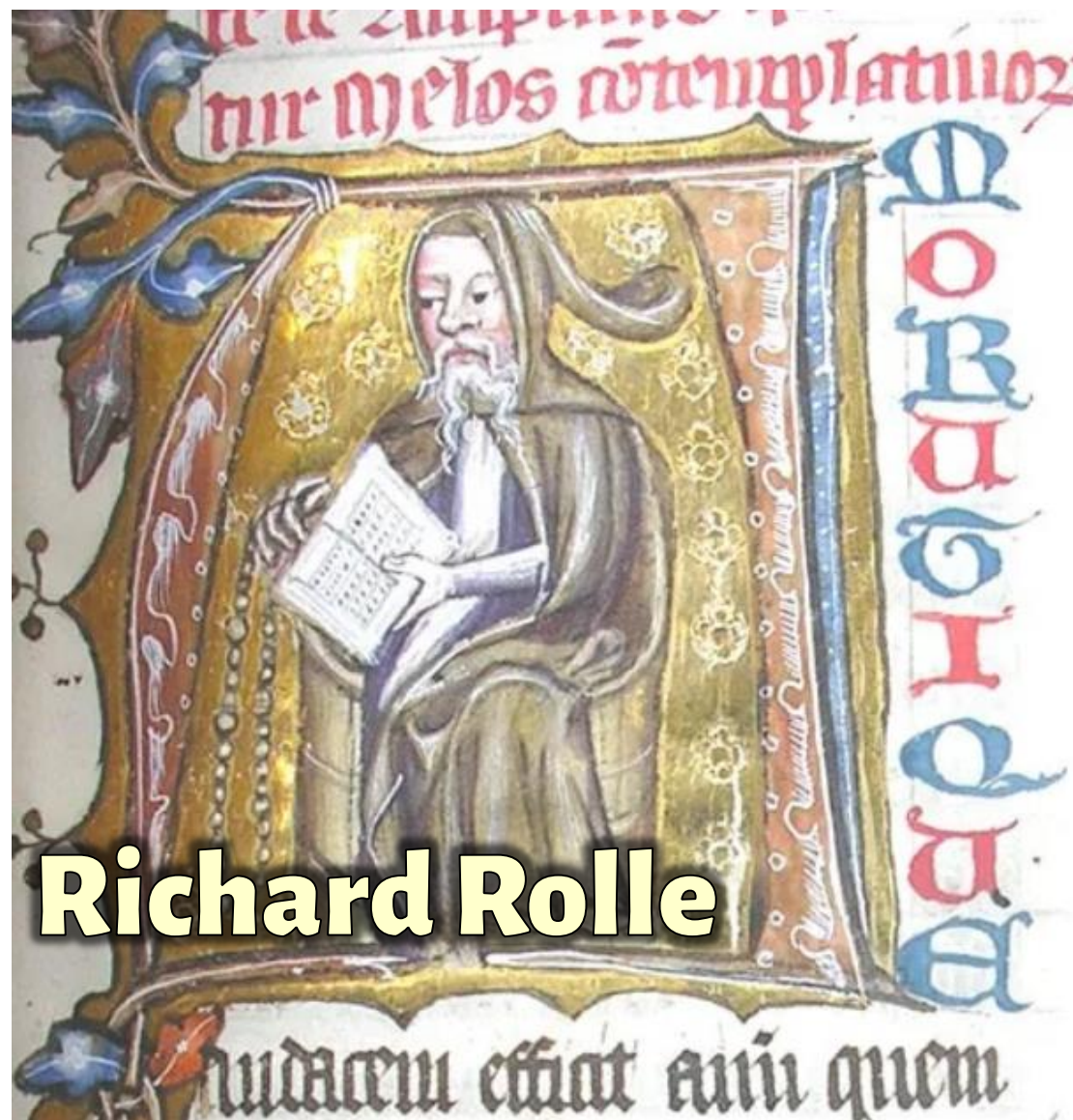
Richard Rolle (c. 1300–1349) was an English devotional writer, who was born around 1300 into a small farming family at Thornton-le-Dale in North Yorkshire, where, it is claimed, he showed such academic promise as a youth that the Archdeacon of Durham sponsored him to study at Oxford. Unfortunately, the subjects on offer at Oxford did not suit the nineteen-year-old Richard, who was more interested in biblical studies than secular studies such as philosophy, and so he dropped out before graduating. Not wishing to join a religious community, he spent the next few years living as a recluse, initially in the woods near Thornton and then, fearing his family might have him arrested, wandering around the countryside until he was spotted by an acquaintance from university, the squire John de Dalton, who invited him to live as a hermit on his estate at Pickering. Legend has it that it was during this time that Richard's sister gave him a couple of her dresses to turn into a hermit's robes.

This was also the period when Richard made great strides in the contemplative life and is thought to have had his first mystical experience. About it he said, 'I did not think anything like it or anything so holy could be received in this life.' Sadly for Richard, the secular life in the form of politics intervened and his old friend's lands were confiscated in 1322, which forced Richard onto the road again. After several years wandering from place to place—reportedly pitching up in Paris, where records from the Sorbonne suggest that he studied theology—he finally arrived back in Yorkshire, at the village of Hampole, near Doncaster in South Yorkshire. It was here at the Cistercian nunnery that he died in 1349, having become something of a spiritual adviser to the nuns resident there. For this reason, Richard is sometimes referred to as 'Richard Rolle de Hampole'. He also wrote spiritual guides for the nuns and religiously inclined women generally. His main devotee was Dame Margaret Kirkby, a religious recluse (an anchoress) who he is claimed to have cured of an ailment that rendered her speechless merely by visiting her. It was for her benefit that he wrote a commentary on the Psalms and, in particular, *The Form of Perfect Living*, a guide to the reclusive life, when she was still a young woman embarking on her spiritual journey—both of which were written in (Middle) English. It was Margaret who, after Richard's death, was instrumental in establishing his reputation. She even moved into the priory at Hampole where he died, to spend the last ten years of her own life there.

Richard Rolle was one of the first pre-Reformation writers to write in the vernacular, the native tongue of the readers. His works were even more widely read than those of Chaucer in the fourteenth and fifteenth centuries,

and his influence endured right up until the Reformation itself in the sixteenth century. His works include letters, poems, scriptural commentaries, and treatises on spiritual perfection. The famous poem *The Pricke of Conscience* was for a long time attributed to him. Perhaps his best known work is *The Fire of Love* (written in Latin with the title *Incendium Amoris*), in which Rolle provides an account of his mystical experiences, which he describes as being of three kinds: a physical warmth in his body, a sense of wonderful sweetness, and a heavenly music that accompanied him as he chanted the Psalms. It is because of such rapturous accounts of spiritual development that Rolle is regarded as one of the great English mystics.

*John Booth*





# From the parish registers

## Holy Baptism

Sunday 19 November     Stephen, Mia, and Theo Trubswasser  
at Waterhead Church.

## Christian funeral

Monday 6 November     Andrew McClung  
at Waterhead Church,  
then Hollinwood cemetery.  
  
Tuesday 14 November     Margaret Wharfe  
at St Barnabas Church,  
then Oldham Crematorium.

## Confirmation

On Sunday 26 November, by the Bishop of Middleton:  
Daniel Reilly  
Lilly Reilly  
Sarah Immanuel  
Lesley Standring

and 17 other candidates from six other churches within our Mission Community, and from Oldham Parish Church. The service occurred in Waterhead Church.

## Reception

Marta Ochnio  
Marta was formally received into the Church of England during the confirmation service.

# Those magi

—hijacked into foil-gilded greeting cards, sung into libretti over organ chords. Sultans or astrologers? They trekked into the unknown on a hunch, launched out from some far land of distress or empty comforts looking for a shred of truth, or inspiration, through an aperture of prophecy. Did they seek liberation, or simply a moment to see into the ultimate? No matter they tumbled into a tyrant's path, beneath a comet's tail, stumbled into more misery: an outcast couple and infant sheltered in a cattle-scented shed. Yet these Magi still show up at the centre of the story, coax us out of the mire of our own luxury. They bucked the pressure to simply save their skins, discovered a light, not just a star streaking through ancient skies. Whatever stirred in the slim incense of cow breath—a revelation in sheep-swaddled straw—bid them leave their treasure behind. Might have been his mother's eyes, or the silence of her still-mystified spouse that bid them leave by another route, hearts changed.

Kathleen O'Toole







## Born to give us second birth

In our poverty of spirit  
Christ arrived as God's good Word;  
(Grant us, God, good grace to hear it.)  
Christ was born to be our Lord.

In the gloom of deep, dull darkness,  
In the shade of endless night,  
Jesus came a child, a baby,  
Born to give us hope and light.

When we felt our hearts were broken,  
Jesus met us face to face,  
Loving us in word and token—  
Born to give us peace and grace.

Wisest one of all the ages  
Christ came here, a babe so small,  
Early blessed by wizened sages,  
Born to lead and bless us all.

**Jack Brown**

This poem was inspired by Isaiah 9:53, 60, 61; Matthew 2, John 1.

The poem can be sung to the tunes of the hymns,  
*In the Cross of Christ I Glory* or *Brother let me be your servant*.



Being human can seem very complicated. Many of us will do almost anything to appear pleasant, willing, and competent; it's simply human nature. But at heart we can also feel overwhelmed or shy, or maybe just not very confident in our own abilities. Then again, social factors tell us not to admit having some feelings and drives because we think that our friends and families would not like them ... and hence they would not like us. They might judge us or even turn us away. For all these reasons, all of us have both a 'public face' and a 'private life', which are likely to differ, perhaps very greatly indeed.

Most of us suffer considerable stress when these two aspects differ beyond a certain extent, so most of us merely pretend—sometimes to ourselves and certainly to other people—not to acknowledge the way they differ. It's always the inner thoughts and drives that get suppressed. That suppression is rarely conscious, so it's unhelpful to think in terms of 'hypocrisy' or 'being two faced' because all of us live two opposing lives in this way.

God is infinite and knows everything. He therefore knows our real self as well as the self we try to project to other people. He knows the whole truth, and yet He always loves us with His trademark infinity and nothing can ever stop Him from loving us. He knows our inner, shadow life better than we do.

All of us pray but which of these two selves (the outer and the inner) does the prayer originate from? If it's the self that looks outwards, then we may be praying for things that we think are respectable, nice, helpful such as peace and requests for healing—for our friends and family, but maybe for us as well. But if we are not really in touch with our *inner* thoughts, then our prayers are incomplete.

If we pretend to God that we are always nice, always Christian, then we are hiding parts of our lives from Him and are, in effect, refusing to let God deal with the inner hurts and unhealthy drives. *We therefore limit the scope in which we can serve Him and be healed by Him.*

As we grow in faith, there will always come a point when it feels as though God is not listening to our prayers, or that He hears them but ignores them, or is completely absent. That's entirely normal. At such

times it's almost certainly we ourselves who are limiting what God can do in and through us, because we are telling God not to look closely or be aware of our inner lives. We're ashamed of them and don't want anyone, let alone a 'nice' God, to see them. But in this way we prevent a huge amount of their power from helping our prayers.

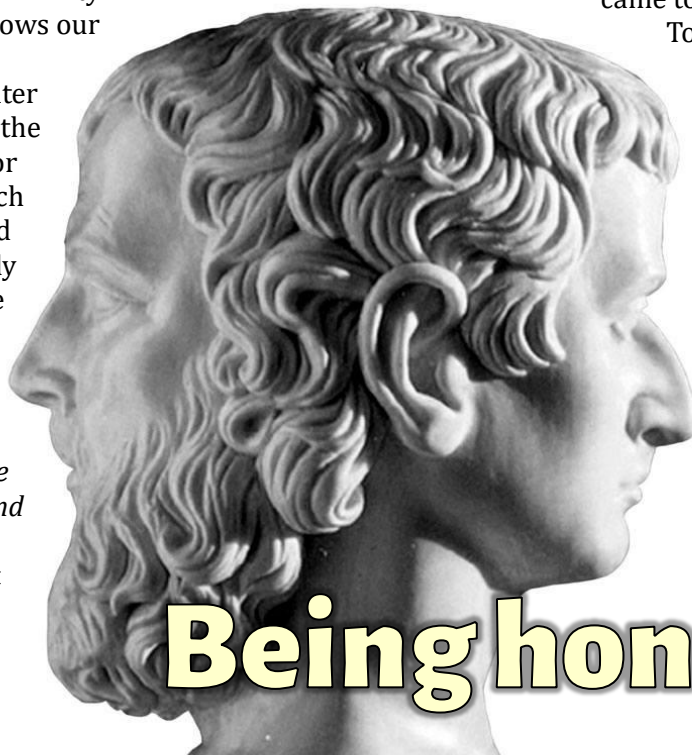
But we still need to talk to God, although one temptation is to think that God is so holy that He won't want someone like us to bother Him. This instinct is not wise because, as Jesus said to his first disciples, 'It's not those who are well but those who are poorly who need a doctor' (Luke 5:31–32).

We may feel shame or worse if we think this is happening to us as we approach God. It's probably best to be very matter of fact and simply confess as each part of our private inner life comes to light. God wants us to speak honestly, saying something like, 'Please help me to cope with being the person that I really am' or 'Please heal the bits of my life I don't like, can't face, won't acknowledge'. This growth into honesty as we pray will energise our prayer and make it more authentic.

As Christmas approaches, it can be useful to remember that Jesus came to earth precisely for people like us, to bring us closer to God. As John 3:16 says, 'God so loved the world that He gave His only son, that whoever truly believes in him will not perish but have everlasting life'. And, as he said, 'The truth will set us free' (John 8:21).

Tell God that you love Him and want Him. In silence, confess those things you feel safe acknowledging. In each case, say sorry but don't dwell too long: rather, ask for forgiveness then gently move on. Ask God to give you enough courage to confront whatever He wants us to consider next. Keep reminding yourself that God loves you deeply.

Exercises



# Being honest with God



C	A	A	F	B	H	R	R	Y	M
H	B	J	S	N	M	P	L	O	F
R	B	E	T	H	L	E	H	E	M
I	I	G	A	M	D	G	P	G	A
S	B	K	B	S	D	F	E	O	R
T	L	A	L	E	D	F	S	L	Y
M	E	N	E	H	E	R	O	D	I
A	C	G	T	T	Y	J	J	I	U
S	H	E	P	H	E	R	D	S	H
D	E	L	R	T	Y	U	O	W	S
W	E	S	N	E	C	N	I	Z	S
Q	E	T	A	N	R	A	C	N	I

Find the words below in the grid above

ANGELS, BETHLEHEM, BIBLE,  
CHRISTMAS, HEROD, INCARNATE,  
JOSEPH, GOLD, INCENSE, MAGI,  
MARY, MYRRH, SHEPHERDS,  
STABLE



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# Family activity club

Food • Friendship • Fun • Free

Tuesday–Friday, 2–5 January: 10:00 am—2:00 pm

All children must always be accompanied by an adult.

[barnabas-thrive-oldham.co.uk](http://barnabas-thrive-oldham.co.uk)



Holy  
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# Nativity service

Wednesday 20 December at 7:00 pm.

in the Parish Centre. All are welcome.

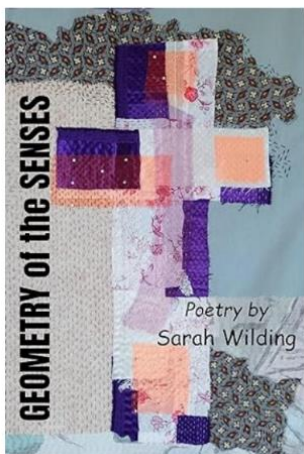
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## New book

Sarah Wilding, a member of our sister Church, St Barnabas, has published a book of poetry *Geometry of the Senses*. Some poems have previously appeared in the church magazine, so we already know something of their depth, clarity, and skill.

The book can be downloaded as an electronic file through Kindle, Amazon, and e-book sites such as SmashWords or Nook. To find links to all the retailers, the universal book link (UBL) is: <https://books2read.com/Geometry-of-the-Senses>



### Geometry of the Senses Kindle Edition

by Sarah Wilding (Author) | Format: Kindle Edition

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£1.20

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This little book of 25 poems is drawn from 40 years of writing and there is a variety of poetry here. There are straightforward poems and obscure ones; rhyming poems and free verse; personal poems and general subjects. Most of the poems come out of struggles in spirit, mind and emotions, but some are about nature and others on quite random subjects.

Print length



34 pages

Language



English

Sticky notes



On Kindle Scribe

Publisher



Elpidos Books

Publication date



28 Oct. 2023

[Report incorrect product information.](#)

OLDHAM INTERFAITH FORUM  
**FESTIVAL OF LIGHT 2023**  
Celebrating our faith festivals

CHRISTMAS DEEPAWALI MAWLID AN NABI CHANUKAH

MONDAY 4<sup>TH</sup> DECEMBER 2023 ENTRANCE FREE with Ticket

Event Starts 6.30PM  
QUEEN ELIZABETH HALL  
OLDHAM OL1 1NL

please book in advance:  
on our website [oldhaminterfaith.org.uk](http://oldhaminterfaith.org.uk)  
by email: [oif-events@outlook.com](mailto:oif-events@outlook.com)  
or Tel 0161 624 6733

## Festival of light

This year's *Festival of Light* takes place on Monday 4 December at the Queen Elizabeth II Hall on Rochdale Road, Oldham OL1 1NL. It starts at 6:30 pm and ends with a simple shared buffet meal.

All are welcome. To book a ticket, please contact the Oldham Interfaith Forum on [oif-events@outlook.com](mailto:oif-events@outlook.com).

## Jesus: the reason for the season

The Bible often describes Jesus as 'the *Son* of God'. That title needs unpacking because it's so huge.

Jesus lived on earth as a human being during a very short period of human history (between approximately 4 BC and 29 AD). That period began when his mother Mary became pregnant by the Holy Spirit and ended after his Ascension, when he returned to Heaven.

Despite his unusual conception, the Bible is always keen to demonstrate that Jesus was fully human. Like us, he matured from being a baby, became a teenager, and thence grew into adulthood, so it describes times when he needed sleep, food and warmth, just as we do. It also displays him as having the full range of human emotions: he was angry, wept, and so on. And he could be killed and die. Being fully human, this God-man also had a perfect understanding of what it's like to be human, which is surely what the whole thing is about.

We give the name *Incarnation* to this mind-boggling event of God becoming human. The word literally means the 'en-flesh-ment' of God—so Jesus is God wrapped, often almost hidden, in a human body.

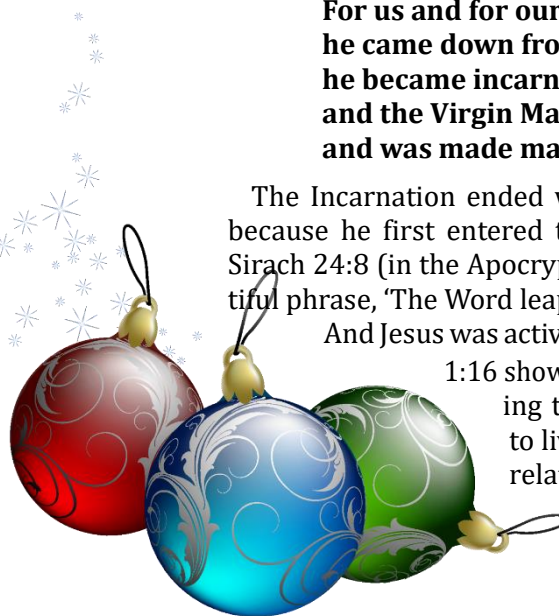
The Bible talks about this idea in several places, but each example needs a little bit of explaining. The most dramatic instances refer to 'The Word'. The most famous is John 1:14, 'The Word became flesh and dwelt among us'. The Creed we say each Sunday describes it with the words,

**For us and for our salvation,  
he came down from heaven,  
he became incarnate from the Holy Spirit  
and the Virgin Mary  
and was made man.**

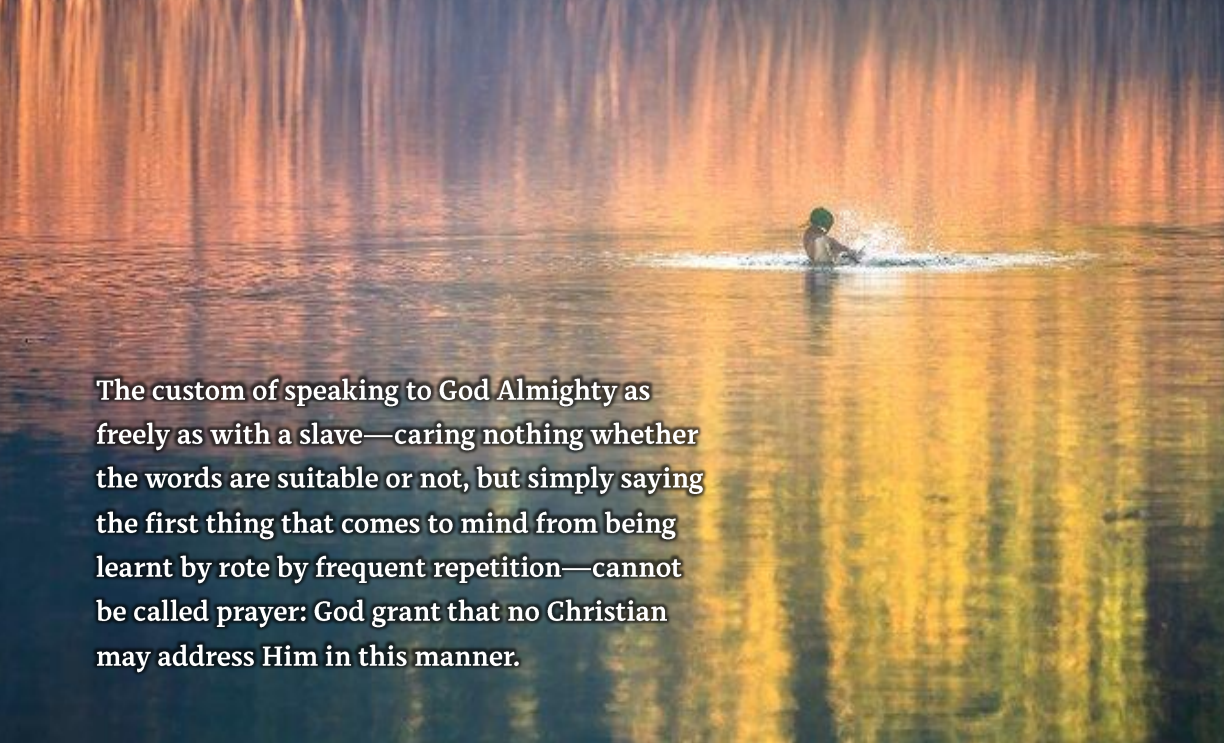
The Incarnation ended when Jesus returned back to Heaven—'back' because he first entered the physical world *from* Heaven. That's why Sirach 24:8 (in the Apocrypha) describes the Incarnation with the beautiful phrase, 'The Word leapt from heaven to earth'.

And Jesus was active in Heaven before the Incarnation; Colossians 1:16 shows him as being somehow instrumental in forming the world. It's therefore our job as Christians to live with God within us, which is a different but related form of Incarnation. It also helps if we ask

God (through prayer) to help us to understand these things in our souls.







The custom of speaking to God Almighty as freely as with a slave—caring nothing whether the words are suitable or not, but simply saying the first thing that comes to mind from being learnt by rote by frequent repetition—cannot be called prayer: God grant that no Christian may address Him in this manner.

## Did you know?

Mary gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. *Luke 2:7*

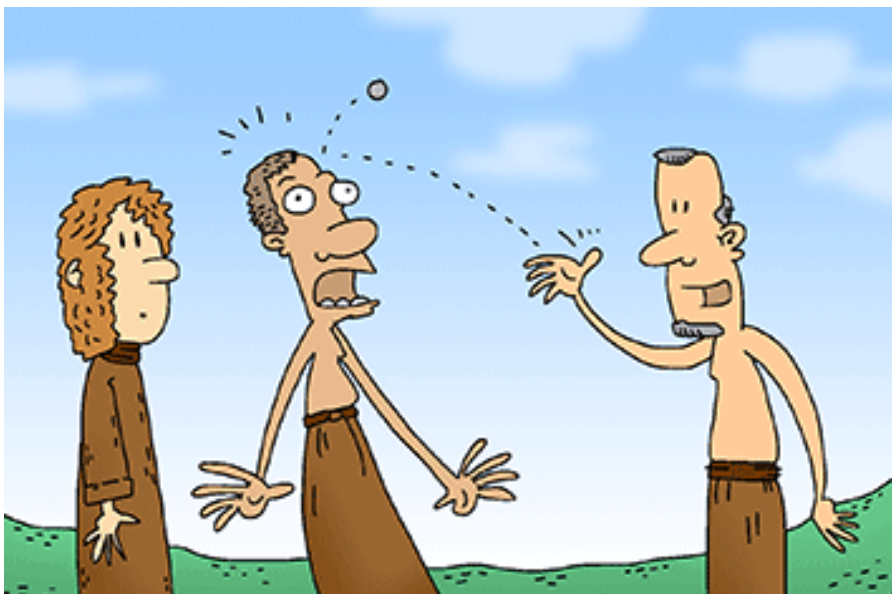
Jesus' stepfather Joseph was 'of the house and lineage of David' (Luke 2:4). He would have been something of a celebrity if he could prove this genealogy, for true descendants of David were quite rare. It's therefore likely that he would have sent notice of his intention of travelling to Bethlehem before setting out, for his pedigree made it imperative that he was received well; it would have caused dishonour if a true descendant of David was not received with honour.

Reading the account of Jesus' birth in Luke's Gospel through this cultural lens suggests we need to read the narrative differently.

Luke 2 says that all the inns of Bethlehem were full when Mary and Joseph arrived (Luke 2:7), which implies their arrival did not occur according to schedule, which seems quite likely given Mary's pregnancy reaching full term and the high tension surrounding the census. Their pre-booked accommodation was otherwise rented out. Luke suggests that an innkeeper found them emergency accommodation, but that bed could not have been the stable of popular imagination because of Joseph's high status.

Most people in the Middle East kept animals for transport, milk, and food. It represented economic necessity. Some animals—especially those regarded as ritually 'clean'—were kept indoors, particularly during the colder times of year, in a sectioned-off part of the house. They would have been safer that way, and the larger animals' body heat would also have helped warm the room.

Read this way, the holy family were not lodged in a draughty stable but were safe inside the innkeeper's own rooms, and Jesus was probably born on the Innkeeper's own bed.



'I was saved early today and God forgave my sins.  
That means I'm without sin, so ... *first stone!*'  
(with apologies to John 8:1–11)





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Being rather clumsy, Harold often entertained angels unaware.

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I am in my second year of three years of training to be a self-supporting priest. I am part of a mission community team in Shaw that covers five churches and have been worshipping in my local church, St Mary, High Crompton for 28 years.

I will be on placement at St Barnabas and Holy Trinity as part of my continued development towards ordained ministry from Advent through to Easter.

I look forward to worshipping, walking alongside you with Jesus, and getting to know you all over the next few months.



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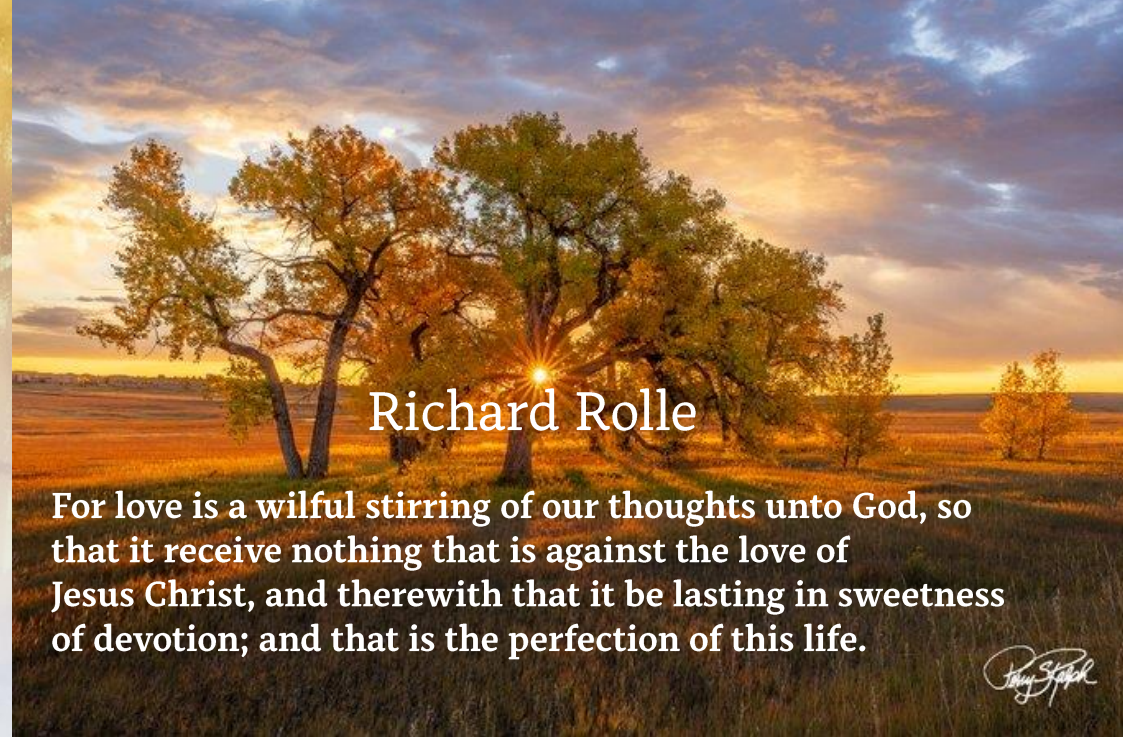


'Do you, Solomon, take this woman to be your lawfully-wedded 700th wife?'  
 (with apologies to 1 Kings 11:1-9)



# From the memorial book

- 1 **Norman Smith** died 1992 aged 77 years. Taken from our lives but always in our thoughts.
- 2 **Margaret Hammond** (née Whitehead) died 1991, aged 45 years. O for the touch of a vanished hand And the sound of a voice that is still.
- 5 **Jack Preece** beloved husband of Amy, died this day 1994, aged 71 years. 'Loved and Remembered Every Day'
- 6 **Nellie Atkinson** died this day 1989. Reunited with Harold Atkinson who died 10 August 1981.
- 7 **Winifred Kershaw** 'Pal of my childhood days' Born this day 1942. Died 2nd November 1992.
- 9 **Edith Robinson** died this day 1986. 'Loved and remembered always.'
- 13 **William Oliver MD** Edin. died 1926. A loving father and compassionate physician.
- 14 **William Robinson** died this day 1969, aged 50 years. Treasured memories of 'BILL'.
- 18 **Reverend Charles Edward Shaw MBE BA FLS** Vicar of Waterhead from 1957–1994, died this day 1994. He saw God in Technology, Man and Snowdrop.
- 20 **Peter Barnes** (Skip) died 1998. Forever in our hearts. Birthday memories for 24th December. Jenny and Family.
- 21 In affectionate remembrance of **Edgar Hanson** who passed away in 1983.
- 22 **Jessie Whittaker** died this day 1989 aged 74. A sorrow too deep for words.
- 22 **Kenneth Shawcross** died this day 1997, aged 81 years. Loving husband and uncle. Will be remembered always.
- 23 **Thomas Wainwright** died 1974. 'Loved and remembered every day.'
- Constance Himsworth** Loving wife, mother, grandmother and a dear friend, died 1966 aged 71. 'Memories of you will never die.'
- 29 **James Pearson Robinson** died 1995. Loved and Remembered Always.
- 30 **Ida Fletcher** died 1991. Dearly loved. Happily remembered.
- Michael Wynn** died 2006. Forever in our thoughts.
- 31 **Jimmy and Annie Mills** Two wonderful parents remembered with love. Great-grandparents of Lisa.
- Lisa Kershaw** died April 27th 1999 aged 16 years. Treasured birthday memories of a daughter more precious than gold. Loved and remembered always.
- Harold and Elsie Prendergast** – a special mum and dad. Loved and remembered always and forever. Now with precious granddaughter Lisa in heaven.



For love is a wilful stirring of our thoughts unto God, so that it receive nothing that is against the love of Jesus Christ, and therewith that it be lasting in sweetness of devotion; and that is the perfection of this life.

*John Stapp*



'And here's the receipt for the myrrh in case you want to swap it for a different gift'  
(with apologies to Luke 2:1–16)





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